

Christianity and Crisis

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A special word ought to be said about the relief situation in Germany. The outstanding fact is that the whole of Germany is hungry and that in the American Zone, where rations are higher than in any other, malnutrition has reached such serious proportions that a majority of the children have lost weight even this Summer, when gardens provided extra rations. Relief authorities look with apprehension to the Winter when they expect diseases of malnutrition are bound to spread, all the more because lack of heat must be added to lack of food. Also shoes are scarce and thousands of children have none at all or only one worn pair.

Relief shipments to Germany are coming primarily through religious agencies. Protestant relief is distributed through the remarkable "*Hilfswerk*" of German Protestant churches and Catholic charities through the Catholic organization "*Caritas*." The Quakers and the Mennonites, however, distribute more relief than either Catholic or other Protestant agencies. This means in other words, that the American public in general is doing hardly anything at all, and that the larger churches, Catholic and Protestant, are not yet aware of the magnitude of the need.

Most of the relief in food and clothing originating from Christian sources is distributed to Christian institutions and schools. This is natural enough and necessary. But the greatest relief need is not met. That is, supplementary feeding in the schools. The relief authorities of our military government are desperately anxious to provide a supplement meal through the schools to the children, but the present stream of shipments is pitifully inadequate for such a program. Only a small fraction of the children in the schools are now benefiting from such a feeding program.

It is estimated that about \$20,000,000 worth of food would be required to guarantee adequate feeding for the school children of our zone alone. To provide such a sum the church agencies will have to raise much more than they have done or a general campaign for the whole nation must be initiated. It must be mentioned that the Quaker and Mennonite relief shipments are so much out of proportion to the size of these groups, probably in part because the general public is using these agencies. If the

American public were aware of the desperate character of the need of the German people, who are living in the most desperate, scarcest economy which has ever been devised, they would arise to the challenge, even if they did not fully accept the Scriptural injunction which prevails in the Christian church: "If thine enemy hunger, feed him."

It is also to be hoped that the World Student Service Fund will direct part of its energies to the situation in German universities. Both students and faculties are trying to maintain the work of higher learning, despite bombed out buildings and hungry stomachs. Again and again conversations with university faculties on high and abstruse subjects ended with appeals for a little more food. Most universities serve a common refectory meal for all students. From the standpoint of administration it would be a simple matter to increase the content of this meal through relief shipments.

R. N.

The Tragedy of Disunion

THE recent discussion in the Protestant Episcopal Church of the proposed union with the Presbyterians is not to be judged by outsiders; but it emphasized the tragic position of Christianity in the twentieth century. The tragedy is not that there are many churches: the creation of a few great ecclesiastical bodies might raise more problems than it would solve. Nor is the tragedy that theologians disagree: human minds can never be brought to a common level unless it be the level of mediocrity. The frightening danger of our disunion is that we face a world—at least the Western world—that is so largely united.

On the face of it, such a statement seems absurd. For the newspaper headlines testify to the cleavages between nation and nation, between race and race. Yet there is a unity in the world outside of the Church. And this unity in the Western world is agreement in a secularism which is far wider and deeper than many of us realize.

The secularism to which the Church is accustomed is partly that of a few intellectuals who have decided that the Christian's God does not exist, and partly that of the masses of the people who are

pre-occupied with the pride of life, the lust of the flesh or the deceitfulness of riches. To understand the extent and nature of modern secularism, we must recognize that it is not confined to the few nor is it merely the attitude of the worldling. Today millions do not believe that Christianity is relevant to modern life, and yet these millions are concerned about many things that are also of interest to Christians. The attitude of so many in the modern world is owing to many causes, but one is seldom mentioned. The Church faces masses who during the last two centuries have been taught that the Church is not alone in possessing ultimate sanctions for its message. Economic and political programs have been proposed with the claim that they are rooted in the nature of things. The classical economists talked about economic "laws." The advocates of progress by scientific development often assumed, if unconsciously, that this progress was inevitable. Today a large part of the Western world holds to an economic and social program which it is assured is borne up on the wave of the future.

The idea of automatic progress has been attacked often enough, but the attackers sometimes forget that the substitution of human planning for automatic progress does not change the picture radically, if the planning is proposed on the ground that it is in the line of foreordained development. The appeal may be to psychology, to an interpretation of history, to a racial theory. Men may be urged to action and to planning. But the argument is that man's nature is such, his history develops in such a way, his racial characteristics are so, that this kind of planning is assured of success. In the language of another day, the stars in their courses fight for them.

Modern secularism is not a casual development of recent years. It is rooted in two centuries of Western history. Men have not so much rejected the Church as they have simply grown away from it. One need not exaggerate the extent of this secularism, but it is all about us. A single great nation may try to do away with religion; but millions in other nations simply do without it. Not since the young Church faced a barbarian world have Christians been surrounded by such indifference. Intellectuals may believe that man stands alone, and that he is his own salvation. But they are no more secular in their outlook than the millions who have a superstitious confidence that their party or their group is somehow predestined to rule the earth.

This is the tragedy of our disunion. When the Western peoples took for granted that the Christian world view was valid, even when they assumed that it was possible, the churches might well be concerned with the question, who shall go up and occupy the

land? Now, with so little prospect that the Christian pattern of life and thought will be predominant in any world that we or our children will know, there is something pathetic about our concern as to who shall bear the evangel that so few will hear. The present proposal for union of two great Christian churches only illustrates the problem. It may be, indeed, that these two should not unite: on this many of us cannot speak with knowledge. But the world is slipping away from us. Before this fact, schemes for ecclesiastical changes, voices calling for the Church to insist upon this or that application of the gospel (to say nothing of jockeying for a place on the right hand or the left) all seem unreal.

No one doubts the importance of our convictions, nor duty to maintain the purity of the gospel as we see it; but one can at least dream—if it is nothing but a dream—of a union to assert the Christian view of God and of man, to witness to the spiritual meaning of life and to the inseparable connection of such a world view with any message of hope to our time which is more than ephemeral. Certainly, when the enemy is at the gate, there is little time for internal conflicts. If there be those who cannot go up to the battle of the Lord until they have first settled their affairs at home, it might be well for others to bid them Godspeed, and go on about their business.

U. L.

Plans Launched for University in Japan

Plans for a new Christian University in Japan are expected to take definite shape this fall when Dr. Thoburn T. Brumbaugh, Executive Director of the American Committee, and Dr. Luman J. Shafer, acting chairman of the committee, visit Japan to consult with religious and educational leaders, and Allied occupation authorities. Dr. Shafer has already left for Japan.

Dr. Brumbaugh, former Secretary of the Detroit Council of Churches, has established temporary headquarters at the offices of the International Missionary Council, New York.

"For more than a quarter of a century both religious and educational leaders in Japan have been urging the creation of a university of standard grade," according to Dr. Brumbaugh, a former missionary to Japan. At its special meeting last March the Federal Council of Churches of Christ in America approved the idea of establishing a Christian university in Japan and provided for a provisional committee to begin making plans. Later the Foreign Missions Conference endorsed the proposal and assured support for the committee.

"The interdenominational, as well as the international and intercultural character of this undertaking, should appeal strongly to all churches having missionary interests in Japan," Dr. Brumbaugh said.

Some Impressions from Geneva

JOHN C. BENNETT

I HAVE been in Europe nearly three months and have spent most of my time at the headquarters of the World Council of Churches in Geneva. There are several obvious things that must be said even though every traveller is likely to say them. From Geneva one is overwhelmed by the suffering of the people, especially in Germany and in eastern and in southeastern Europe. I hear about this suffering from those who have experienced it and who come for short visits to this strange Swiss paradise only to go back to purgatory and worse. The statistics are familiar but it does something to you when one person, a colleague in ecumenical work from before the war, tells you that he and his family have been living for many months on 800 to 900 calories without any supplementation of that ration. I marvelled at what he has endured and also at the way in which he has carried on his work and kept up an eager interest in the world outside, in Christian thought and in the problems of the ecumenical Church. He is fortunate compared with the many millions of people, of refugees and displaced persons, who suffer as great physical privation but who have no homes, no work, and as far as can be seen no future.

In western Europe one is often surprised by the extent of recovery that one finds on the surface. Holland, Belgium, Czecho-Slovakia, Norway and Denmark have emerged from the struggle and privation of the war and, if their people could see much hope in the general political condition in Europe, they could look to the future without anxiety. The situation in France is mixed, with better food but with deceptive black market prosperity and with dangerous internal conflict. There is new life in western Europe, but it is always under the shadow of the tension between the great powers, usually interpreted as a political struggle between Russia and America and in the midst of that conflict these European peoples feel themselves helpless spectators or future victims. In Germany the darkness seems almost complete. Stalemate between the victors, and a mixture of vindictiveness and bungling on top of the terrible devastation of the war offer little but a paralyzing uncertainty and physical suffering. Millions who have no Christian faith can only despair. Next Winter will be better in the West but in Germany and Poland and other eastern countries it may again be a time of starvation. There will be no opportunity for America to relax in the midst of its abundance.

Two Achievements of the World Council of Churches

During the war great hopes were set upon the

World Council of Churches. It remained as a symbol of new beginnings in the Church as soon as the war ended. How far can we say that these hopes are now justified? It must be remembered that the Council still is "in the process of formation" and that it is a miracle that it began this kind of existence in time so that it could survive the war. I shall emphasize two things that the World Council has already accomplished.

It kept Christians in touch with each other during the war. It did much to preserve the sense of belonging to the one Church of Christ in spite of the separations caused by the war. The second World War which divided humanity much more deeply than the first World War, divided the Church less. One reason for this is that the recent war, as far as it was a spiritual conflict, was a struggle within rather than between nations. Now that the war is over and communication has been partially restored, we know how true that was. It would be no exaggeration to say that among the leaders of the Churches on both sides of the war, reconciliation has gone farther than was the case eight or ten years after the Armistice of 1918. I have been present at many meetings in which Christians from Germany and the occupied countries have participated. And while at first there has often been a real sense of strain, and sometimes a feeling that we Anglo-Saxons make reconciliation too easy (for we have never heard German spoken in our cities by occupying troops and have never had to hide from the Gestapo), in each case a fine understanding had developed. There is only trust in and admiration for the Germans who have resisted. Their acknowledgment of guilt has prepared the way for reconciliation and among many Christians on the other side it is received without self-righteousness. So far as our churches are concerned this acknowledgment of guilt needs to be answered in the same spirit of humility, and as far as our nations are concerned, the existence of this German resistance should be accepted as a fact that alters the common generalizations about Germans.

It was the World Council of Churches that did most to prevent the resisting Christians in Germany from being isolated. One of the secretaries of the Council, Dr. Hans Schoenfeld, during the war—at least until July, 1944—was able to move in and out of Germany to keep German churchmen in touch with churchmen in occupied countries and in Britain and America. He succeeded in retaining the confidence of those who knew him on both sides of the international struggle. He often risked his life while on these ecumenical missions. What he did during the war had to be done in secret and there is danger

that it may be forgotten but the debt of the churches to Hans Schoenfeld is very great.

The second major achievement of the World Council is its work of reconstruction. This is now in full swing. Much has been written about it in the United States but I shall say a few general things about it. It has given real substance to the life of the Council and has enormously increased its contacts and influence. The churches of several giving countries—Great Britain and the Dominions, Sweden, Switzerland, and the United States—have sent their money to Geneva and here is assembled an international staff to supervise the allocation of these resources to the churches and peoples of the most stricken areas of Europe. Necessarily this work has been Europe-centered and through other agencies the giving churches have sent their aid to Asia. If we compare the gifts with the resources available in America or with the almost bottomless need they do not seem large. And yet in terms of human expectations the gifts are large and they do stand as symbols of Christian solidarity for they have been given without a spirit of patronage. That is the way things appear here. The staff under Dr. Hutchison Cockburn's splendid leadership visits the receiving countries constantly and helps to keep the churches there in living contact with the churches in the outside world. Several members of this staff are sent by American denominations and they have subordinated their denominational interests to the interests of the World Council. The actual distribution of relief is delegated to ecumenical reconstruction committees in the various countries and so local and national initiative is encouraged. Originally the main emphasis in this work of reconstruction was upon the rebuilding of churches as communities and as institutions and upon ministry to refugees and displaced persons but now a large part of the work is the distribution of food and clothing. This material aid program had to be improvised about a year ago because of the limitations under which UNNRA has had to work, especially since UNNRA could do nothing for the Germans and other former enemy peoples. To live here and to watch this work makes me feel that this unexpected byproduct of the World Council has been its finest achievement so far.

The World Council Plans for the Future

The other major aspect of the life of the World Council is its work of preparing for a quite new stage of existence as it passes beyond its present provisional status. Central here are the plans for the first Assembly of the Council which was originally scheduled for 1940 but which has been necessarily postponed until 1948. When this Assembly meets in Holland it will be in a formal way the most representative conference of non-Roman churchmen since the Reformation. (Incidentally we lack adequate adjective to describe the World Council. It is not

Protestant because it includes or is expected to include branches of Eastern Orthodoxy. "Non-Roman" is unfortunately negative but at the moment it seems to be the most accurate word that is available.) This first Assembly will be in part a business meeting of the World Council and in part it will be a great Christian conference for the discussion of the meaning of the Christian Gospel for the present disorder of man's life. Its subject is expected to be "Man's Disorder and God's Design."

Three other organs of the World Council are now being formed. One is the Ecumenical Institute which will begin its first term at a chateau near Geneva in October. At first it will concentrate on the training of lay leadership for the churches of Europe. This is of special importance because of the part that laymen have played in the resistance movements in the churches. The program will vary from term to term, with opportunity in the second term for theological students and younger pastors to attend. Each nation will have a quota and the interest in the Institute may be seen in the fact that there were nearly a hundred applications from Holland alone for the first term. There will always be some Americans in the student body and, it is hoped, on the teaching staff. Dr. Heinrich Kraemer has been chosen to be the Director of the Institute. He has become during the war one of the truly prophetic leaders of the European churches. I may say to those who have in the past associated him with a rather rigid form of what they call Neo-orthodoxy, would be surprised to find how broad and in the best sense "liberal," his thinking is, and how radical his conception of the needed changes both in the Church and in the political and economic order.

A second organ that I can only mention is the Youth Commission which is now engaged in preparing for the second great world conference of Christian youth at Oslo in 1947. This will be what readers might recognize as a "second Amsterdam."

Then, there is the new Commission on International Affairs which was created in a provisional way last February but which was given definite form at the Cambridge conference on international affairs in August, 1946. This commission will be what we might call in America the "social action" arm of the World Council. It will function on a world scale in somewhat the same way as the Commission on a Just and Durable Peace has functioned in the United States. It will have offices in both London and New York and will establish regular consultative relations with the Social and Economic Council and other agencies of the United Nations. It will have a far more difficult task than the American commission had during the war. It will be so much more complicated to deal with the public opinion in many nations. Also, each concrete problem is now much more perplexing than the general problem of world organization on which the Commission on a Just

and Durable Peace did such a good job. As an illustration of the difficulties confronting the new commission, one of the major issues to which it will give attention is the question of what attitude Christians should take toward the tension between Russia and the West, toward Russia as a great power and Russia as the fatherland of Communism. This is a subject on which there is profound disagreement among the non-Roman churches, both Protestant and Eastern Orthodox. It is now safe to predict that the World Council will avoid the kind of fanatical religious campaign against Russia and Communism that we associate with the Roman Catholic Church. It may be difficult to find the right answer here but the Roman Catholic answer is certainly not the right one. It fails to recognize the responsibility of the Church for the spiritual chasm between Communism and Christianity, and it is not open to any understanding of real differences between Communism and National Socialism, differences that may make possible future reconciliation with Russia and with Communism.

It should be said that this new international commission is a joint project of the World Council of Churches and the International Missionary Council. There is a complicated institutional problem that cannot be discussed here, but it should be understood that both the size of the world and the special history of the churches in mission lands has so far prevented the merging of these two bodies. But they have resolved to grow together so that in a few years there may be one ecumenical movement that is able to represent adequately the churches of both East and West.

Spiritual Backgrounds

I shall conclude by mentioning two aspects of Christianity in Europe which form the background for the development of the World Council and which are definitely favorable to its work:

There is a revived interest in Christian faith on the continent. This is not what we may call a religious revival. The people who came through the resistance when the churches showed great strength are disappointed at the results. I think that they expected too much and did not make allowance for the inevitable sag that comes after any great effort. Sometimes they say, as a joke that has a real point, that they miss the Germans, because while the Germans were occupying their countries they knew what to be against, and while decisions were often bitter, there was a kind of simplicity about them. It remains true that the churches, both Catholic and Protestant, have shown unexpected strength and in spite of some disillusionment, this strength has not been lost. It is also true that Christianity is more clearly than ever the only faith that gives life meaning amidst the conditions of existence in Europe. Communism is, of course, a contender for the soul

of Europe, but it can hardly be said that as a faith it illumines life, for it is too much corrupted by the opportunism of Russian policy. Gospels that are based upon optimistic doctrines of assured progress, or of the self-sufficiency of the human spirit, are no longer credible. Under these circumstances, if the Christian Church finds the word to speak to the world, its voice will not be drowned out by the many plausible voices that until recently people preferred to hear. Under Hitler there was a desperate decision: Christ or anti-Christ; today, it is rather the decision: Christ or complete meaninglessness.

Also, I am impressed by changes in thought in the European churches that should make cooperation between European and American Christians easier than was the case before the war. Curiously enough, Karl Barth can be mentioned as a major factor in this change. His own method of theological thinking would be as widely rejected as ever in America, but he has come to conclusions that are to be welcomed. I am convinced that Barth needs a new set of interpreters in the Anglo-Saxon world and that, above all, his more recent writings should be translated without delay. He has done a great deal to persuade Christians that they should take responsibility for political action. He has made Christian faith and ethics relevant to social problems. He is a prophetic spirit who now has a positive message about the whole world of God's creation. But this emphasis upon the social implications of Christianity is quite pervasive. Brunner and Kraemer, to mention two thinkers who are well known in America, represent it quite as much as Barth.

I shall not forget one meeting of representative thinkers from Europe where two things were stressed in the discussion: (1) that the chief point of contact for evangelism today is to be found in the relevance of Christianity to social problems, and (2) that one of the chief hindrances to evangelism is an environmental condition that is unjust. I could hardly believe my ears because it all sounded so much like what I used to hear in America twenty years ago. I do not doubt that these ideas are now accompanied by fewer illusions than was the case with us at that time, but there is here a startling conversion of interest and conviction as between American and European Christians.

We call the attention of our readers again to the *Christian News-Letter*, founded by Dr. J. H. Oldham, and now under the editorship of Mrs. Kathleen Bliss. This little magazine, somewhat like our own, is the best source of information on religious thought in Great Britain. Our office is prepared to receive subscriptions for it. The price per year is \$3.00.

A Report on Germany

REINHOLD NIEBUHR

A month of travel in Germany which brought us into every part of the American Zone and the Berlin headquarters, and permitted us to confer with all sorts and conditions of military officials and German people, leaves one with so many impressions that it is difficult to bring order into them or give a coherent account of them. Yet some impressions are so indelible and vivid that they press for immediate expression. I will limit this report to such impressions and record them in order.

The first has to do with the ethics of occupation. I suppose we will have to be in Germany for a long time. Both the internal situation of Germany and the external European situation require it, and now Germans hope for its continuance, if, for no other reason, because they fear that Russia will come in if we leave. But there is something very ugly in the contrast between absolute power and absolute weakness, between luxury and poverty, which an occupation army creates. Nothing is spared to make the American soldier, and more particularly an officer, comfortable. And little is done to make the almost intolerable lot of overcrowded Germans a little easier. Thousands of German families are still being evicted and forced into already overcrowded homes to make room for our officer-families. Furthermore the manufacture of glass, furniture, electrical appliances, etc., is almost exclusively for the benefit of American installations. The contrast makes sensitive American officers morbid and the less sensitive ones more callous. One wonders whether men are incapable of self-restraint, when the social restraints of power no longer operate.

The contrast of power and weakness is as fruitful of arrogance as the contrast of poverty and wealth is of self-indulgence. Even the best men, who know that no man deserves the absolute power he holds in such a situation, find difficulty in avoiding a certain note of arrogance in their relation to the occupied population. Among the best it assumes an air of patronizing kindness and among the worse, of brutality. An army of occupation is a vivid reminder of the necessity of striving for both equality and liberty as the basis of justice. Where these are lacking, life is brutalized.

II.

My second most pressing connection is that the greatest evil of history is the vindictive passions of men. Masked by the idea of justice and breeding new evils in the name of meting out retribution for old ones. The Nazi evil was very great and the sufferings caused in Europe by Nazi aggression vary terribly. But any punishment which we add and will add beyond that already inflicted upon Germany by her ruined cities and bankrupt economy is almost bound to obscure the sense of a righteous punishment because of a growing sense of the injustice of the retribution. If nations could only learn what is meant by the Biblical word: "Vengeance is mine sayeth the Lord: I will repay." I have found no greater understanding of the evils of Nazism anywhere than in Germany. The Germans re-

garded it as loathsome even before they knew all about the horrors of the concentration camps. They have no quarrel with our punishment of the Nazis and sometimes think it has not been severe enough. But most of them resent our mechanical forms of justice, which fail to discriminate between the endless forms of complicity in a collective evil and seek by individual judgment to correct an evil which had a hundred social roots. There are few Americans in Germany who understand the magnitude of the German tragedy or know that some very innocent but very stupid Germans may have contributed more to it than some who were obliquely involved in it in explicit terms. We removed 52% of all school teachers in Germany for instance, in comparison with 5% in Japan. Some of the school teachers were Nazis only in the sense that they were treasurers of the village welfare fund, under Nazi control.

One also finds little sense of mutual guilt among victorious nations. The ruined cities of Germany are universally regarded by military men as the inevitable and just retribution for German guilt. Yet the report of our army air force suggests that some of our obliteration bombing was strategically quite useless. The city of Kassel, for instance, was destroyed 80% by British saturation bombing, simply to make quite sure that no factory would be rebuilt. Twenty thousand corpses are still within the ruins. Even if all this should have been necessary, conquerors might well pause in humble and contrite recognition of the fact that we have reached a dubious state of historical development when such things are either possible or necessary. One wonders when one studies the attitudes of armies of occupation, whether nations, as such, ever display the sense of mutual guilt which the Christian gospel prompts, or whether that must remain to be the end of history—a possibility for individuals only.

III.

On the subject of Germany's religious life, more than one impression must be recorded. The outsider, particularly when coming from a highly secularized America is impressed by both the old and the new vitality of the Christian tradition. One notices how deeply rooted Christian institutions are in German history and how for instance, religious instruction in public schools is taken for granted by every one. In our meeting with German ministers of education in the three states of our zone, all three ministers, though two were socialists, emphasized the necessity of Christian Education. One cannot escape certain uncomplimentary reactions about the character of this old religious vitality, as one remembers that it did not prevent the rise of National Socialist paganism, however heroically a portion of the church defended itself against the paganism, once it was full-blown. It would indeed be quite sentimental to forget that German Protestantism was for centuries singularly inept in dealing with problems of social righteousness and in making the gospel relevant

to man's communal existence. I have before me, as I write, a vigorous criticism by a Confessional pastor of the protest which certain church leaders made against our military governments de-Nazification law. "Let us not forget," writes the pastor, "that many church leaders refused to hear when we said 'Hitler means war', and that the burning of the Reichstag, the corruption of elections, the persecution of Jews, the Ruhr purge, that all these things did not convince them of the evils of the system. Thirty million people had to die before they recognized the injustice of this system." With this judgment one must concur, and one might add that whatever the great virtues of Rhineland Catholicism, the clericalism of Bavaria seems almost as reactionary as that of Spain, and it was deeply infected by commerce with Nazism, as General Eisenhower discovered when he was forced to dismiss a Bavarian minister-president, nominated by Cardinal Faulhaber, but subsequently disclosed as a Nazi sympathizer. In the same Bavaria, the Lutheran Church, unleavened by Confessional leaven, had about 170 pastors who were close to Nazism.

The traditional spirituality of Germany was not, in other words, a pure resource against Nazism. But the church, both Protestant and Catholic did also produce some of the most heroic opponents of Nazism and has gained through this heroism, not merely a new prestige in the nation, but a new measure of divine grace. The new vitalities of the church are impressive. When one sees what the church does to help the millions of German exiles from the East, forced into the demolished cities of western Germany, and studies the vast service to the impoverished under the leadership of Dr. Gerstenmeyer, one of the survivors of the attempt on Hitler's life, and when one studies the new relevance of Christian preaching to pressing immediate problems, without loss of the gospel's message to man's ultimate problems, when one gauges all these new facts of vitality, the conclusion at which one arrives is that Christendom has not heard the last from the Christian Church of Germany. It may yet speak a more creative word in life than any other national church.

I have never attended a more moving service than one in the church of Pastor Fricke in Frankfurt, held in a bombed out school building, in which the congregation, incidentally, had provided not only for its own auditorium, but shelter for dozens of refugees from the East. The preacher's sermon was as profound and moving as the surroundings were simple. One felt in fact that it was in such places that the gospel could most

fittingly be preached. On a subsequent Sunday we heard, in the only intact church of the once great city of Stuttgart, the brilliant young theologian Dr. Thielicke of Tübingen expound the ethics of the Sermon on the Tübingen Mount to a congregation which filled the church to the bursting point. It was the real gospel. The profoundest truths of the gospel were given the most precise and helpful relevance to the daily life of a harassed and sorely tried people. If the world would give Germany half a chance (which it may not either out of stupidity or malice) much grace will flow to all of us from this new life.

Another aspect of the religious situation is the intimate cooperation between Protestants and Catholics particularly on the political level. The old Catholic political parties have become Protestant-Catholic. Karl Barth has warned against the dangers of such religiously sanctified political parties, and most of the dangers he has enumerated are real. The greatest danger may be that conservative political interests will falsely seek the political advantage of religious prestige. But the new Christian parties are by no means purely conservative. There is in fact a possibility that the old struggle between a too individualistic religion and an anti-Christian Marxism will be liquidated. Upon this promising aspect of the situation I hope to make a subsequent report.

Undoubtedly the fear of Communism has been added to a common experience in the fight against Nazism in bringing Catholicism and Protestantism together on the one hand and in creating a new bridge between Christianity and Socialism. These three bearers of Western culture, Catholicism, Protestantism and Socialism feel themselves united in one past struggle and one future one. The socialist rejection of totalitarianism must be believed. Karl Barth thinks that this development emphasized "Christian Culture" at the expense of Christian faith. In a now famous address in Stuttgart, he declared: "The Christian faith can be maintained even in a well regulated band of robbers." To which one of the leaders of the struggle against Nazism replied: "Such a judgment is more easily made by one who had little direct experience of the robber band from which we have been liberated."

It may be that the fear of Communism dominates both the Christian and the Socialist life of Germany too much. But I would want to be sure that Western stupidity does not deliver Germany into the hands of Communism before I would allow myself such a criticism.

The World Church: News and Notes

Shifting Populations Create Religious Minority Problem

New religious minorities in the American occupation zone, caused by the influx of German evacuees from Poland, Czechoslovakia, Yugoslavia and Rumania, have created a problem for Protestant and Roman Catholic leaders in areas where populations were either predominantly Protestant or Catholic.

The problem is regarded by church leaders as particularly disturbing because of reported instances in which pressure has been exerted by local religious

majorities to persuade members of new minority groups to join their churches. In some areas, these attempts are said to have caused considerable tension and uneasiness.

An over-all problem in connection with the resettlement of refugees is the difficulty of providing adequate spiritual ministrations. Protestant pastors and Catholic priests are following the newcomers in their exodus, but their number is insufficient for the task. The clergymen themselves work under great strain, since they must officiate at Sunday services in different localities and often lack means of transportation. (RNS)

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State of the Church in China

It is nearly a year since the defeat of Japan. There is serious conflict in China between the two major political parties. In spite, however, of difficult communications, considerable information is available about the state of the church in all parts of China. . . .

For nearly ten years, in war and in its aftermath, China has been in a state of chaos. Yet through all the times of difficulty and isolation the church has made its witness. There is scarcely a city of any size in China today, even in the most remote places, where there is not a group of Christians. The hard experiences of war have brought to many Christians a permanent deepening of spiritual life. . . .

But if there is ground for gratitude to God, there is an overwhelming need for intercession for the church. The opportunity for every kind of Christian work is magnificent. But when one looks for people with the spiritual and technical qualifications for any specific task one finds only one or two for dozens of jobs. The ten years of war have been ten years of lost time in the training of personnel—not total loss, for something has been done, but so little compared to the great need. . . .

In this time of opportunity we are hampered at every turn by lack of resources, resources in Chinese Christian personnel. Money is needed too, but right now the crying need is for people with conviction, and with a message for these times.—E. B. Copland; "Bulletin," Church of Christ in China.

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Seeks Participation of Russian Church in World Council

Metropolitan Seraphim Rodionoff, of Paris, recently appointed Exarch for western European dioceses of the Russian Orthodox Church, announced he will go to Moscow during October to discuss, among other matters, participation of the Russian Church in the World Council of Churches.

Visiting headquarters of the World Council, Metropolitan Seraphim stressed his belief that "all churches must cooperate without fear," and said affiliation of the Russian Orthodox body with the World Council is "one of the major questions of the day."

"The cooperation of all churches," he declared, "can bring about a different attitude between the peoples of the world. While diplomats disagree and the world pursues material interests, the churches can bring about a reunion of souls and spirit." (RNS)

Chinese Protestants Ask Reform of Nationalist Government

Thorough reform of the Chinese Nationalist Government, extension of fundamental human rights to all persons, and immediate cessation of hostilities between Nationalist and Communist forces was demanded by a group of 12 Protestant ministers of Shanghai in a statement published in the Chinese press.

The clergymen declared "there is corruption, rottenness and inefficiency in the present government. Especially has this been revealed after VJ-Day in the liberated areas where the liberated people . . . have been disappointed and have turned from disappointment to pessimism."

Rapidly rising prices, poor transportation, monopoly of official capital and the paralysis of industry and commerce have thrown the whole economic structure into confusion, the ministers stated.

To end this situation, they suggested "immediate cessation of internal hostilities, the resumption of transportation, the reorganization of the army, the calling of the national congress, the adoption of a constitution, the holding of popular elections and the reorganization of the government."

The statement bluntly said that should hostilities between Nationalist and Communist forces develop into a prolonged struggle, "it might lead to international interference and become the fuse of World War III."

"We, therefore, demand of both parties (that they) abandon military measures and resort to the use of peaceful and consultative means in the settlement of their differences."

Concerning the extension of human rights, the statement said human beings "should be regarded as an end, and not a means to an end. The minimum requirement is that the people should be allowed to enjoy freedom of thought, speech, publication, assembly and organization as well as the privilege of religious faith, worship and propaganda."

"All laws, administrative orders and government measures which are contrary to those rights, as well as subversive means of threat and terrorism in whatever areas, must be abandoned." (RNS)